AUM

In the beginning this was Self alone—undeveloped. It became developed by form and name. The Self entered thither to the very tips of the finger nails, as the fire in the fireplace. He cannot be seen: for, in part only, when breathing, he is breath by name; when seeing, eye by name; when hearing, ear; when thinking, mind, by name. All these are but the names of his acts. And he who regards him as the one or the other, does not know him, for he is apart from them. Let men worship him as the Self, for in the Self, all these are one. This Self is the footstep of everything, for through it one knows everything, and as one can find again by footsteps what was lost, thus he who knows this may find the Self.—*Brihadaranyaka-Upanishad*, 1 *Adh.*, 4 *Brah.*, 7 *v.*

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Star Colors and Animal Magnetism.

It is well known that yellow is the complementary of blue, and red of green, color, and it struck me that, relating to this subject, the remarks of Mr. Isaac Sharpless, who is an undoubted authority in astronomical matters, are of some importance. Writing from Haverford College Observatory, June 3d, instant, he says:

"The question of star colors has been receiving attention from the hand of an English gentleman, W. S. Franks. He has examined carefully the colors of a list of 1893 of the brightest stars, with especial reference to the distribution in the heavens of the different colors. He finds 962 white stars, 614 yellow, 168 orange, 10 red, 15 green, 59 blue, 58 purple and 7, for some reason, have no colors given. He finds that the constellations which contain a large percentage of white stars are in or near the Milky Way, and wherever stars are closely associated together; while the yellow and orange stars are most plentiful in large straggling constellations.

"It is well known that a certain kind of spectrum is connected with certain star colors. The yellow stars belong to the class of our sun and include such bright stars as Capella. The white stars, like Vega, have a spectrum of a great number of fine lines, and the red gives a banded spectrum. It has been a favorite theory that the colors indicate the age of the stars, if not in years, at least in development. That the white are the youngest: as they cool they become yellow, then red, and, finally invisible, just as a piece of iron would in cooling down from a white heat. There is much to commend this idea, though, of course, as to the relative ages of the stars we know very little, and some changes appear to be in the opposite direction. Perhaps there are people to whom the idea of different colors in stars is a novelty. They have a general idea that there are bright points of light overhead, at night, and probably they have observed, in a general way, that some are brighter than others. It will not require a very close watch, however, to add to the knowledge of the sky the additional fact that they are differently colored. Castor and Pollux which now shine in the west in the evening, are very evidently diverse, and a careful amateur can go over the heavens and notice among the brighter stars quite a variety.

"But a telescope increases the capacities for this work immensely. Nearly all the very red stars are too faint to be seen by the naked eye, and many which show the strongest contrasts of color are double stars, which require considerable magnifying power to separate them. Blue and green stars are never solitary, but associated with a red or a yellow star, which is nearly always brighter, so that color has something to do with association. There are also sometimes clusters of stars which show great variety of color. Sir John Herschel describes one in the Southern Hemisphere which resembled a mass of colored gems. There is probably a prolific field of discovery yet undeveloped in connection with star colors."

The experiments of Reichenbach and others have shown that from crystals and human bodies emanate not only influences of a positive and negative character—which are also referred to in the PATH at p. 86—but also that certain colors are seen by sensitives to arise from the human head, eyes, and hands. Now, as animal magnetism is slowly forcing recognition from the scientific world, why are we not justified in giving some credence to the views held by the old Hermetic philosophers, that the human being derives its magnetism and vitality from the stars: that is, that these colors seen by sensitives, are to be directly traced to the sidereal influences and atmospheres. They gave to each color an appropriate star, and we find curiously enough, that although it is claimed against them that they were ignorant and had no appliances, they, without apparatus, knew that the stars had colors, while to the sun they ascribed life. Now in this century our astronomers

tell us, as above, of star colors of great variety and peculiar combination. These are mere hints, however, which I would like more competent men to enlarge upon. ISAAC MYER.

[NOTE.—We are personally acquainted with several persons who can see these magnetic colors, and they all agree in the main as to the conditions of health or of temper which accompany them. Mere quick thoughts they see as bright sparks ; sensuality seems pink or reddish ; while life and wisdom, appear as blue. It is interesting to note also, that in the Hindu system, when Krishna is represented as the life giver, or as the principle of life, he is painted blue, which color Reichenbach found proceeded from the *positive* pole ; while the passive mendicant or ascetic of Hindustan, has to wear the yellow robe, which stands for the *negative* pole that emits the yellow ray. It is also rather curious that the ancient Egyptians in their papyri painted wisdom, which is cold, of a yellow color, and the son of life appears in blue.—ED.]

A HINDU CHELA'S DIARY.*

(*Continued from July Number.*)

"I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunâla, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him, and nothing in the world can shake my confidence in him especially when several of my Brahmin acquaintances tell me the same things without previous consultation. * * *

"I went to the great festival of Durga yesterday, and spent nearly the whole day looking in the vast crowd of men, women, children and mendicants for some of Kunâla's friends, for he once told me to never be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghaut at the river side thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Bairagee plucked my sleeve and said : 'Never expect to see any one, but always be ready to answer if they speak to you ; it is not wise to peer outside of yourself for the great followers of Vasudeva : look rather within.'

"This amazed me, as I was expecting him to beg or to ask me for information. Before my wits returned, he had with a few steps mingled with a group of people, and in vain searched I for him : he had disappeared. But the lesson is not lost.

* In reply to several inquiries as to the meaning of *Chela*, we answer that it here means an accepted disciple of an Adept. The word, in general, means, *Disciple*.

"To-morrow I return to I———.

"Very wearying indeed in a bodily sense was the work of last week and especially of last evening, and upon laying down on my mat last night after continuing work far into the night I fell quickly sound asleep. I had been sleeping some hour or two when with a start I awoke to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was brightly shining and I walked over to the window of this European modeled house threw it open and looked out. Finding that sleep had departed, I began again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. Overjoyed was I then to see Kunâla standing there, once more unexpected.

"'Put on your turban and come with me,' he said and turned away.

"Thrusting my feet into my sandals, and catching up my turban, I hurried after him, afraid that the master would get beyond me, and I remain unfortunate at losing some golden opportunity.

"He walked out into the jungle and turned into an unfrequented path. The jackals seemed to recede into the distance; now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. Fear was not in my breast for master was in front. He at last came to a spot that seemed bare of trees, and bending down, seemed to press his hand into the grass. I then saw that a trap door or entrance to a stairway very curiously contrived, was there. Stairs went down into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light was there, but where it came from I cared not then nor can I now, tell. It reminded me of our old weird tales told us in youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

"At the bottom of the stairs was a passage. Here I saw people but they did not speak to me and appeared not to even see me although their eyes were directed at me. Kunâla said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does but two more awful, one of whom sat at the extreme end.

* * * * * * * *

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his own way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to any one but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each

division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read :

"'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.' * * * *

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to———. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be :

"'Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.' [1]

"The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as 'the witching hour,' and it is told me that among them 'witching' means to have magic power. * * * *

"We stopped at the Rest House in B——— yesterday evening, but found it occupied and so we remained in the porch for the night. But once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will I hope bless me too.

"When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island ; on it was a building and on top of that a triangular light. From the sea shore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden

1 See Agroushada Parakshai, 2d book, 23d dialogue.—[Ed.]

in front and there was sitting another friend of Kunâla with the same expression of the eyes as he has I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of coveteouness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All."

Notes on the Cabbalah of the Old Testament.

By Permission of Bro. J. RALSTON SKINNER (McMillan Lodge, No. 141).

II.

Ginsburg and others tell us that Raymond Lully and John Picus de Mirandola had acquired knowledge of the Hebrew and the Caballah. Mirandola studied Hebrew and Cabbalistic theology under Jochanan Aleman, who came to Italy from Constantinople, and—"found that there is more Christianity in the Cabbalah than Judaism; he discovered in it proof for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the angels, the order of the angels," and so on, and so on. "In 1486, when only 24 years old, he published 900 *theses*, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their traveling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'"

Through Picus de Mirandola, Reuchlin became aware of this phase of Hebrew philosophy or theosophy, as, by a school of the rabbins, a recognized appurtenant to the Hebrew Scriptures. He not only examined into the Cabbalah to satisfy his thirst for facts of literature, but, on investigation, became a convert to the system,—"within two years of beginning to learn the language, published (1494) his De Verbo Mirifico, and afterwards (1516) with more matured learning, his De Arte Cabbalistica." And thus

the joint efforts of Mirandola and Reuchlin established a field of literature, of the Cabbalah, which has always flourished, and will continue to flourish so long as our civilization shall last.

It is interesting and useful to place this great fact, but it is a matter of especially great weight and value that the knowledge of the Cabbalah was sprung upon the world of letters, with, and *as an essential part of* the Reformation itself. Not that the philosophy of the Cabbalah became engrafted into the study and development of Hebrew (and consequently Christian) theosophy;—for, because of lack of knowledge of what the Cabbalah really was, such could not be the case,—but it was entitled so to be, and the assertion of its existence as a real element of Scripture was, even then, so strongly and enduringly made, that, though an unknown quantity except by name, it has ever since stood firmly, and ready to have such claim made good:—with a vitality that has outworn four hundred years of patient waiting.

Of course there was a field of Jewish Cabbalistic literature,—not open, but confined, for the most part, as a kind of sacred mystery, within narrow and restricted limits, even among the Jews themselves. It was of the same nature with what is called, to-day, The Speculative Philosophy of Free Masonry, an ever seemingly substantive embodiment out of surrounding shadowy mists and mental fogs, wherein a doubt always exists whether after all there is in the nebulous matter of the mist itself anything from whence substance may congeal; or, it may, for illustration, be compared to the city of King Arthur, before whose gate Gareth, standing, says: "But these my men—(your city moves so wierdly in the mist),—doubt if the King be King at all, or come from Fairy land; and whether this be built by magic, and by fairy kings and queens, or whether there be any city at all, or all a vision." It is necessary to make a brief mention of this literature with its sources; both that these may be known, and that a foundation may be laid for what is stated as to the reality of Cabbalah, and its significance.

There is almost no teaching of the Cabbalah in the English language except the Essay by Christian D. Ginsburg, LL. D., to which we have referred. Dr. Ginsburg says: "It is a system of religious philosophy, or more properly, of theosophy, which has not only exercised for hundreds of years are extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, and which claims the greatest attention of both the philosopher and theologian."

It is faintly claimed that some statements applying to Cabbalah are to be found in the Talmud; but apart from this we have:—(1) The Commentary on the Ten Sephiroth, by R. Azariel ben Manachem (1160—1238), who was a pupil of Isaac the Blind, and master of the celebrated R. Moses

Nachmanides, (2) The Book Sohar (Light), or Midrash, Let there be Light, claimed to have been a revelation from God, communicated through R. Simon ben Jochai, A. D. 70-110, to his select disciples. This book has been pronounced by the ablest critics to have been a pseudograph of the thirteenth century,—the composition of Moses de Leon, who lived in Spain; who, by the admission of his wife and daughter after his death, first published and sold it as the production of R. Simon ben Jochai, and (3) The Book Jetzirah or Book of Creation,—of unknown age and authorship, but mentioned as early as the eleventh century in the Book Chazari, by R. Jehudah Ha Levi,—as the literary sources for the entire system and scope thereof, so far as disclosed. It is from these sources that the entire volume of Cabbalistic literature has had rise and development.

From these sources, and the numberless treatises and expositions thereon, the history of the subject matter and containment of Cabbalah is laid down as follows : It was first taught by God himself to a select company of angels. After the fall the angels taught it to Adam. From Adam it passed to Noah, thence to Abram, the friend of God who carried it to Egypt. Moses, who was learned in all the wisdom of Egypt, was initiated into it from the land of his birth. He covertly laid down the principles of its doctrines in the first four books of the Pentateuch, but withheld them from Deuteronomy ("this constitutes the former the '*man*' and the latter the '*woman*'"). Moses initiated the seventy elders, and they again passed the sacred and secret doctrine down to the heads (continually imparting the same) of the Church of Israel. David and Solomon were adepts in it. No one dared to write it down till the supposititious Simon ben Jochai, who really lived and taught, as one of the most celebrated doctors, at the time of the destruction of the second temple; and his teachings are claimed to constitute the Book of Sohar, published, as already said, by Moses de Leon of Valladolid, in Spain. But Ben Jochai, or whoever worked under his name, though he wrote and published, as said, covered the true docrine by veils, so that no one but an initiate, or, as the saying runs, "by the gift of God," could penetrate behind them ;—though the veils of the words still plainly held the secret doctrine, to those who could see. The Cabbalah, as an exposition to the Sacred Text of Holy Writ, was claimed to contain the Wisdom of God in every branch and department of His working,—and all terms and descriptions were exhausted to express the ineffable reward to him who might be permitted to penetrate behind the veil, either by initiation or "by the gift of God;" satiating every function of enjoyment, and affording an indescribable bliss, in the ultimate possessions of the Divine conceptions.

More definitely:—The exposition of the system treats of the impersonal First Cause manifesting within the limits of the finite. "Before he gave any shape to this world, before he produced any form, he was alone, with-

out a form and resemblance to anything else.[1] Who, then, can comprehend him, how he was before the creation, since he was formless? Hence, it is forbidden to represent him by any form, similitude, or even by his sacred name, by a single letter or a single point; and to this, the words, 'Ye saw no manner of similitude on the day the Lord spake unto you' (Deut. iv. 15) —*i. e.*, ye have not seen anything which you could represent by any form or likeness,—refer" (Sohar 42 b, 43 a, Sec. AB) :—And this shows clearly enough that the supposed sacred names of Scripture do not have reference to the Impersonal First Cause, as its essential designations, but rather to its creations. * * Then—"The creation, or the universe, is simply the garment of God *woven from the Deity's own substance* (The Impersonal manifesting in the cosmos, in modes to be expressed by the sacred names and otherwise). For although, to reveal himself to us, the Concealed of all the Concealed, sent forth the *Ten Emanations* (the Ten Sephiroth) called the Form of God, Form of the *Heavenly-Man*, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment which consists of the *universe*. The universe, therefore, or the visible world, is a further expansion of the Divine Substance, and is called in the Cabbalah, '*the Garment of God.*'" (Sohar i, 2 a)—"'The whole universe, however, was incomplete, and did not receive its finishing stroke till *man* was formed, who is the *acme of the creation*, and the macrocosm uniting in himself the totality of beings,—'the heavenly Adam,' *i. e.*, the Ten Sephiroth, who emanated from the highest primordial obscurity (The Impersonal First Cause), created the *earthly Adam.*" (Sohar ii, 70 b). This is more definitely expressed in another place, where it says :—"Jehovah (for which stands the letter *jod*, or *j or i*) descended on Sinai *in fire*," the word for which is *a-sh* fire. Let the *j, or i*, the signature for Jehovah, descend in the midst of this word, and one will have *a i sh*, which is the Hebrew word for *man* man; thus *man* became out of the *Divine fire*——"Man is both the import and the highest degree of creation, for which reason he was formed on the sixth day. As soon as man was created every thing was complete, including the upper and nether world, for every thing *is comprised in man.* He unites in himself all forms." (Sohar iii, 48 a)—"But after he created the form of the Heavenly Man, he used it as a chariot (Mercabah) (wheels, circles) wherein to descend, and wishes to be called by this form, which is the sacred name Jehovah." Sohar i, 42 b, 43 a, section A B.)

It is to be observed especially, as to the ground work of the Cabbalah, that the first manifestation was in the "*Ten Sephiroth*," or Emanations, so

1 It is interesting to compare the *Brihadaranyaka-Upanishad*, 4th Brah., with this: "In the beginning this was Self alone, in the shape of a spirit. He looking round, saw nothing but his Self."—[Ed.]

called, out of which came the "*Heavenly Man*"; and the human or earth man represented these Ten Sephiroth in himself. "The lower world is made after the pattern of the upper world; everything which exists in the upper world is to be found as it were in a copy on earth; still the whole is one." (Sohar i, 20 a.)

Thus it is that the compass of the Cabbalah, by Sohar, is idealized in the form of a *man*. This man represented the combination of the Ten Sephiroth, or, as systematically called, *Emanations*, in which as a unity the whole cosmos existed in its seggregated detail; and through which all knowledge thereof, physically, psychically and spiritually, was to be had, in passiveness and in activities;—and through which these activities, as of all potencies—as of angels and powers,—had their special existences. These Emanations had names of qualities, as Beauty, Strength, Wisdom, etc., etc., each name being located upon one of nine parts marked out on the form of the man; each of which was called a *Sephira*. The totality of the man being taken as *one*, this added to the nine made ten; and as a number this was the letter *jod*, already spoken of. The locations of these Sephiroth (shown as circles) are united one with another, so that one Emanation may flow into another; one into all, and all into one;—and the 22 letters of the alphabet with the 10 vowel sounds, are found therein, or thereby; and these are called the "*thirty-two ways or canals of Wisdom*"; and as these letters stood also for numbers, there is in this containment every possible mode of expression *by word and number*. The exposition of the Old Testament, especially the Thora, in the secret or esoteric way, is claimed under this statement;—that is, by numbering the letters of words, and by their permutations and changes of positions; so that this is one of the functions of the Emanations or Sephiroth; and a mighty one for disclosing the Wisdom of God.

The Book Jetzirah deals especially with these letters and numbers: "*By thirty-two paths of secret wisdom*, the Eternal, the Lord of Hosts, the God of Israel, the living God, the King of the Universe, the Merciful and Gracious, the High and Exalted God, He who inhabiteth eternity, Glorious and Holy is His name, hath created the world by means of numbers, phonetic language and writing."

The Commentary on the Ten Sephiroth, by R. Azariel Ben Menachem, as its name implies, is directly in consonance with the Sohar.

As to the Book Jetzirah, Dr. Ginsburg says: "The *Book Jetzirah*, which the Cabbalists claim is their oldest document, has really nothing in common with the cardinal doctrines of the Cabbalah. There is not a word in it bearing on the En Soph (Impersonal First Cause), the Archetypal Man," and so on, and so on. But here the doctor is at fault for this reason:—The word "*Sephiroth*" means "*Numbers*," and the *Ten Sephiroth* means the Ten Numbers; and in the Cabbalistic way these are composed out of a geomet-

rical shape. The circle is the first *naught*, but out of this naught develops a straight vertical line, viz: the diameter of this circle. This is the first *One*; and having a first one, from it comes 2 and 3 and 4 and 5 and 6 and 7 and 8 and 9,—the circle or naught and its diameter one, the embracement of all together, forming the comprehensive *Ten*, or Ten Numbers, Ten Sephiroth, Ten Emanations, the Heavenly Man, the great Jah, of the ineffable name. Hence the contents of the book Jetzirah are of the very essence of the other two, and all are one.

SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

A Chapter from a MS. work designed as a text-book for Students in Mysticism.

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts:—Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of Katebi:
"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

(CONTINUED.)

NOTES ON *JELALUDDIN RUMI*—Continued:

—Space forbids us to dwell any longer upon the miracles of this wonderful man of whom *Shems Tebreez* once asserted, in Jelal's College, that "whosoever wished to see again the prophets, had only to look on Jelal, who possessed all their qualifications; more especially of those to whom revelations were made, whether by angelic communications, or whether in visions; the chief of such qualities being serenity of mind with perfect inward confidence and consciousness of being one of God's elect. Go and look upon Jelal, if thou wish to comprehend the signification of that saying '*the learned are the heirs of the prophets*,' together with something beyond that, which I will not here specify."

We must add a few passages from Jelal's lectures, &c. These were his last instructions, "*the best of mankind is he who benefiteth men*" and, "*the best of speech is that which is short and to the purpose.*" Jelal once at a funeral spoke thus: "The ordinary reciters, by their services, bear witness that the deceased lived a Muslim. My singers, however, testify that he was a Muslim, a believer, and a lover of God." He added: "Besides that; when the human spirit, after years of imprisonment in the cage and dungeon of the body, is at length set free, and wings its flight to the source whence it came,

is not this an occasion for rejoicings, thanks, and dancings? The soul in ecstacy, soars to the presence of the Eternal; and stirs up others to make proof of courage and self sacrifice. If a prisoner be released from a dungeon and be clothed with honour, who would doubt that rejoicings are proper? So, too, the death of a saint is an exactly parallel case." Once, when requested to give a lecture to men of science, he answered: "A tree laden with fruit, had its branches bowed down to the earth therewith. At the time, doubts and gainsayings prevented the gardners from gathering and enjoying the fruit. The tree has now raised its head to the skies, and beyond. Can they hope, then, to pluck and eat of its fruit?"—

Jelal's chief work, and the reference-book of Sufism, is the *Mesnevi* (*Mathnawi*) usually known as the *Mesneviyi Sherif, or Holy Mesnevi.* It is truly one of the most famous books of the East, studied and commented upon wherever dogmatic religion has been abandoned for esoteric truth.

From the preface we quote the following:

"This is the book of the Rhymed Couplets (Mathnawi, Mesnevi). It contains the roots of the roots of the roots of the one (one true) Religion (of Islam); and treats of the discovery of the mysteries of reunion and sure knowledge. It is the Grand Jurisprudence of God, the most glorious Law of the Deity, the most manifest Evidence of the Divine Being. The refulgence thereof "is like that of a lantern in which is a lamp"[1] that scatters beams more bright than the morn. It is the paradise of the heart, with springs and foliage. One of these springs is "the fount named Salsabil"[2] by the brethren of this religious order;[3] but, by saints and those miraculously endowed, it is called "the Good Station,"[4] and "the Best Resting place.[5] The just shall eat and drink therein, and the righteous shall rejoice and be glad thereof. Like the Egyptian Nile, it is a beverage for the patient, but a delusion to the people of Pharaoh and to blasphemers; even as God, whose name be glorified, hath said: "He misleads therewith many, and He guides therewith many; but He misleads not therhwith (any), save the wicked."[6]

"It is a comfort to man's breast, an expeller of cares. It is an exposition of the Quran, an amplification of spiritual aliments, and a dulcifier of the disposition; written "by the hands of honorable scribes"[7] who inscribed theron the prohibition: "Let none touch it save the purified."[8] It is (a revelation) "sent down (from on high) by the Lord of (all) the worlds,"[9] which vanity approacheth not from before, nor from behind,"[10] which God watches over and observes, He being "the best of a Preserver,"[11] and "The Most Compassionate of the merciful ones,"[12] unto whom pertain (many) titles, his utmost title being God, whose name be exalted."

1 Quran xxiv, 35. 2 ibid, lxxvi, 18. 3 The Mevlevi or dancing devishes. 4 Quran xix, 74 5 ibid, xxv, 26. 6 ibid, ii 24. 7 ibid, lxxx, 15. 8 ibid, lvi, 78. 9 ibid, lvi, 79. 10 ibid, xli, 42 11 ibid, xii, 64. 12 ibid, vii, 150.

Further on he says: "I have exerted myself to enlarge this book of poetry in rhyming couplets, which contains strange and rare narratives, beautiful sayings, and recondite indications, a path for the devout, and a garden for the pious, short in its expressions, numerous in their applications."—

The Mesnevi is said to contain twenty-six thousand six hundred and sixty couplets and a large part of them ought to be cited here, but space forbids. We offer a few selections entirely at random.

The strength of strongest man can merely split a stone;
The Power that informs man's soul can cleave the moon.
If man's heart but untie the mouth of mystery's sack,
His soul soon soars aloft beyond the starry track.
If heaven's mystery divulged should, 'haps become,
The whole world 'twould burn up, as fire doth wood consume.—
Saints' ecstacy springs from a glimpse of God, his pride.
His station's that of intimate. He's bridegroom; God is bride.
A bride's veiled graces are not seen by groom alone;
Her unveiled charms solely to him in private shown.
In state she first appears before the people all;
Her veil removed, the groom alone is at her call.—
Who's not received the gift of knowledge from above,
Will ne'er believe a stock could sigh and moan for love
He may pretend to acquiesce; not from belief;
He says: "Tis so," to scape a name much worse than thief.
All they who're not convinced that God's "Be" is enough,
Will turn away their face; this tale they'll treat as "stuff."—
If he (man) from *esse*, reach not *posse's* state, he's *nil*.—
(God) Himself He's veiled in man, as sun behind a cloud.
This seek to comprehend. God knows what mysteries shroud.
The sun He is;—the sun of spirit, not of sky;
By light from Him man lives;—and angels eke, forby.—
The soul it is originates all vital force.—
The Prophet hath assureth us God's the soul of all.—
The world's renewed each moment, though we still remain
In ignorance that permanence can change sustain.
Life, like a river, ceaselessly, is still renewed.—
Each night Thou settest free the soul from trap of flesh,
To scan and learn the hidden records of Thy wish.
Each night the soul is like a bird from cage set free,
To wander. Judge and judgment, then, it does not see.
By night the pris'ner loses sense of bars, of chains;
By night the monarch knows no state, no pomp retains;
The merchant counts no more, in sleep, his gains and loss;
The prince and peasant, equal, on their couches toss.
The Gnostic is so e'en by day, when wide awake;
For God hath said: "Let quietude care of him take."
Asleep to all the things of earth by night, by day,
As pen in writer's hand he doth his guide obey.—

Of this, the Gnostic's privilege, a trace 'd suffice
To rob of sleep and reason vulgar souls of ice.
His spirit wanders in the groves of th' absolute.
His soul is easy ; body, still, calm, quiet, mute.—
In sleep thou bearest no burden ; borne thou art, instead.
* * * * * * * *
Know then, thy sleep's a foretaste of what is to come,
From the rapt state of saints arriving at their home.
The saints were well prefigured by the "Sleeper's Seven,"
"Their sleep," "their stretchings," "their awaking" lead to heaven.—
Each night, in profound sleep our consciousness sinks,
Becomes non-existent ;—waves on seashore's brinks.—
The body's a cage and a thorn to the soul.
Hence, seldom are body and soul wholly whole. —
Both men and fairies pris'ners are in earthly cage.—
If lifted could be from our souls the dark veil,
Each word of each soul would with miracles trail.—
The soul unto the flesh is joined, by God's decree,
That it may be afflicted,—trials made to see.—
Th' Infinites' lovers finite's worshippers are not
Who seek the finite lose th' Infinite, as we wot,
When finite with the finite falls in love, perforce,
His loved one soon returns to her infinite source.—
In non-existence mirrored, being we may see ;—
Annihilate thy darksome self,—thy being's pall.
Let thy existence in God's essence be enrolled,
As copper in alchemists' bath is turned to gold.
Quit "I" and "We," which o'er thy heart exert control.
'Tis egotism, estranged from God, that clogs thy soul.—
Discharge thyself of every particle of self ;
So shalt thou see thyself pure, free from soil of pelf.
Within thy heart thou'lt see the wisdom of the saints,
Without a book, a teacher, or professor's plaints.—
Thyself * * purge of self. Abstraction thou shalt gain.—
Both love and soul are occult, hidden and concealed.—
A lover's whole life is but self-sacrifice ;
He wins not a heart, save his own heart's the price.—
When love for God is lighted in the human heart,
It fiercely burns ; it suffers not effects' dull smart ;
—— love is love's own sign, giv'n from the highest sphere.—
The heart's with God,—the heart is God,—boundless, immense !
From all eternity, the figures of all things,
Unnumbered, multitudinous, gleam in hearts' wings.
To all eternity each new-created form
In heart of saint reflected is, most multiform.—
Have patience, thou too, brother, with thy needle's smart.
So shalt thou, 'scape the sting of conscience in thy heart.
They who have conquered,—freed themselves from body's thrall,
Are worshipped in the spheres, the sun, the moon, stars, all.
Whoever's killed pride's demon in his earthly frame,

The sun and clouds are slaves, to do his bidding, tame.
His heart can lessons give of flaming to the lamp;
The very sun not equals him in ardent vamp.—
The inward hymn that's sung by all the hearts of saints
Commences: "O componant parts of that thing *Not*."
Now since they take their rise in this *Not*, negative,
They put aside the hollow phantom where we live.
Ideas and essences become "things" at His word.—
This world's a negative; the positive seek thou.
All outward forms are cyphers; search, the sense to know.—
Mankind the songs of fairies never hear at all,
They are not versed in fairies' ways, their voices small.—
"Allah, Allah!"[1] cried the sick man, racked with pain the long night through;
Till with prayer his heart grew tender, till his lips like honey grew.
But at morning came the Tempter; said "Call louder, child of Pain!
See if Allah ever hear or answers 'Here am I,' again."
Like a stab, the cruel cavil through his brain and pulses went;
To his heart an icy coldness, to his brain a darkness sent.
Then before him stands Elias; says, "My child, why thus dismayed?
Dost repent thy former fervor? Is thy soul of prayer afraid?"
"Ah!" he cried, "I've called so often; never heard the 'Here am I;'
And I thought, God will not pity; will not turn on me his eye."
Then the grave Elias answered, "God said, Rise, Elias, go
Speak to him, the sorely tempted; lift him from his gulf of woe.
Tell him that his very longing is itself an answering cry;
That his prayer, 'Come, gracious Allah!' is my answer 'Here am I.'"
—When thy mind is dazed by colour's magic round,
All colour's lost in one bright light diffused around.
Those colours, too, all vanish from our view by night.
We learn from this, that colour's only seen through light.
The sense of colour-seeing's not from light distinct.
So, too, the sudden rainbow of our mind's instinct.
From sunlight, and the like, all outer colours rise;
The inward tints that mark our minds, from God's sunrise.
The light that lights the eye's the light that's in the heart.
Eye's light is but derived from what illumes that part.
The light that lights the heart's the light that comes of God,
Which lies beyond the reach of sense and reason, clod!
By night we have no light; no colour can we see.
Thus, light we learn by darkness, its converse. Agree!
A seeing of the light, perception is of tints;
And these distinguished are through darkness gloomy hints.
Our griefs and sorrows were by God first introduced,
That joy to sense apparent thence should be reduced.
Occult things, thus, by converse, grow apparent, all.
Since God has no converse, apparent He can't fall.
Sight first saw light, and then the colours saw,
From converse converse stands forth, as Frank from Negro.

1 True transl. by J. Freeman Clark.

By converse of the light, distinguish we the light ;
A converse 'tis that converse shows unto our sight.
The light of God no converse has in being's bound ;
By converse, then, man has not its distinction found.
Our eyes cannot distinguish God, decidedly ;
Though He distinguish Moses and the Mount from thee.—

The doctrine, which Jelal was most emphatic about was the extinguishment of Self, and his teachings are quite characteristic for him, though the general doctrine is a common one among the Sufis. *He argues for simplicity.* He tells us a story about a dispute between Chinamen and Greeks before the Sultan, as to who is the more skilful of the two nations, in the art of decoration. The Chinese ask for and get thousands of colours and work hard, while the Greeks ask for no color ; they only polish their front,

"Effacing every hue with nicest care,"

and when the Sultan came to examine the relative merit of Chinese gorgeousness and Greek simplicity,

"Down glides a sunbeam through the rifted clouds,
And, lo the colours of that rainbow house
Shine, all reflected on those glassy walls
That face them, rivalling : The sun hath painted
With lovelier blending, on that stony mirror
The colours spread by man so artfully.—
Know them, O friend ! such Greeks the Sufis are,
Having one sole and simple task,—to make
Their hearts a stainless mirror for their God.—

(*To be continued.*)

The Singing Silences.

Theosophists may be interested in an experience which I have named as above ; "Singing"—beause of a peculiar resonance which I then hear ; "Silences"—because this resonance only reaches me in moments of retirement and silence.

Occurring throughout a life-time, at infrequent and remote intervals, they have, since I became a Theosophist, increased until they embrace all isolated moments. They consist of a resonance difficult to describe, but resembling the vibrant note of a distant locomotive, resounding in the night atmosphere of a mountain gorge, and partaking somewhat of that melodious wail caused by running the moistened finger around the rim of a glass. Sometimes, though rarely, a low orchestral harmony unites briefly with this monotone. Unable to find any word which conveyed this cadence, I now discover that the word "*Aum*," (hitherto unknown to me,) does so exactly, the A sound being the opening note, which prolongs itself into the M, or

closing sound, when the keynote is then struck over again. Thus the "Singing Silences" mainly consist of innumerable repetitions of the word "Aum," distinctly and musically uttered, having a resonant or vibrant quality, and a measured rise and fall, such as all sound assumes if one alternately closes and uncloses the ear. If the analyist will alternately inhale air with the mouth and expel it with the nostrils, he will gain a fair idea of this sound minus its musical vibration.

It is, moreover, invariably accompanied by a sensation of physical repose, even peace, and a perfect mental quiescence which falls about me like an enfolding mantle. The frequency of these moments has greatly increased since my attention has been specifically turned to them. Hitherto, beyond a momentary curiosity as to their nature, I attached no importance to their occurrence ; the very rarity caused them to be easily forgotten in the whirl of every day life ; I admitted to myself with surprise, however, that my innumerable pleasures, my keen enjoyments, shrank to nothing before the deep delight of these brief but peculiar moments, and I applied to them the opening lines of Faber's hymn to music.

Reading the article on "Aum" in the April "PATH," I was startled by such passages as this: "There is, pervading the whole universe, a homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action." I then called to mind various facts connected with Sound, as for instance, that a regiment marching over a bridge is ordered to "break step," lest the regular footfall strike the "co-efficient of vibration," which would destroy the bridge : also that the measured trot of the smallest dog will cause a perceptible vibration in a wire bridge, no matter what its size. Moreover, the monotonous sound of the railroad, in time changes the texture of the car wheels and axles from fibrous into crystalline, with consequent fracture.

In Reichenbach's "Researches on Magnetism," we find this statement. * * * "The following laws prevail in nature. *A.* There resides in matter a peculiar force, hitherto overlooked, which, when the crystalline form has been assumed, is found acting in the line of the axes."

Since then, the homogeneous tone acts upon all the molecules of creation, may not this singing resonance cause such a transformation of brain energy as to vivify or awaken it, in time, to the True, or Central Idea? We have seen that Sound, so to speak, polarises certain particles of matter attracting them to the earth, the great magnet, from which they came ; it confers upon other particles this same magnetic power, as in the case of crystallisation ; it awakens similar tones, as when several untouched harps vibrate in harmony when the musical key note is struck upon one alone. Why then may not the thought awakened by a fixed musical sound be in time attracted to the real source of that sound, of all sound? And as

thought causes a disturbance among the molecules of the brain, some sound, however aerial, must accompany this vibration; does not my brain then answer this singing resonance with the note homogeneous to all the ethereal space?

In the article from "THE PATH" before quoted, I find the following lines. "Having taken the Bow, the great weapon (Om), let him place on it the arrow (the Self), sharpened by devotion; * * * Brahman is called the aim. It is to be hit by a man who is not thoughtless." The "Singing Silences" are superinduced by meditation, thought, devotion: the closest imitation of them possible to the human voice consists in chanting, half aloud, the word "Aum," over and over, as heretofore described. Do those Yogees who repeat "Aum" thousands of times daily, follow this practice in order to produce the resonance, or homogeneous tone, and to calm the mind, (as they claim to do,) by means of the harmonious monotony thus engendered? True, it fails to lead them to the higher knowledge, but is this not because the mental condition is self induced, like the delusive trances of self mesmerization? On the other hand, if (as they claim again,) it throws them into a trance like state or crystallisation of thought, is not this because it is after all, in some measure, akin to the natural resonance? The idea herein advanced would thus seem to be further supported, since this mechanical repetition of "Aum," and its sedative power, is as the power of the microcosm, faintly outlining that of the macrocosm, (or real resonance,) to lead towards the calm which incubates the dawning thought and leads towards the true Illuminated State. "THE PATH" goes on to state that we are "led by the resonance, which is not the Divine Light itself, towards that Radiance which is Divine; the resonance is only the outbreathing of the first sound of the entire Aum."

This constant and peculiar singing, provocative as it is of a peaceful abstraction so great as to exclude all outer things and thoughts, seems to induce a state which draws the hearer into the border lands of Spirit. Works on eastern travel and foreign witnesses, alike affirm that many faquirs repeat "Aum," and also "Rama," thousands of times, merely because they are told that such a thing is useful, while others do it with the mind fixed on realizing the True. Studious investigation always reveals a deep philosophy underlying religious forms, from which there is no reason to suppose this one to be exempt.

Listening attentively to the "Singing Silence," I fall, after a brief space, into an unbroken and dreamless sleep which lasts for hours; hearing, without listening, I experience a sensation of physical refreshment and mental placidity. It came to me uncalled for, unnoticed, unrecognized; when finally a sense of pleasure fastened upon my mind, I idly accepted it, but without questioning, as a curious personal peculiarity. It was only when,

giving myself up to thoughts of higher things, I met it upon the threshold of meditation, found it daily recurring, daily growing in distinctness and power, that I recognized it as a possible psychical experience. As I never strove to produce it at the outset, so I never attempt to increase or evoke it now; I should not know how to set about doing so. *It influenced me;* I have no control whatever over it. It comes as it wills, and is not subject to my command.

Is this then one of the practical significances or uses of "the word Om, as expressed in tone?" Does this bell-like resonance have such an effect upon the molecules of the human body, (including those of the brain,) as to polarize them in time to The Spirit? If there are those who doubt the existence of a great undercurrent of universal tone, described by "THE PATH" as Nada Brahma,—the divine resonance upon which depends the evolution of the visible from the invisible,"—they will at least grant its probability when they consider that this has been admitted by some of the greatest intellects of the world, many of whom firmly believed in the "music of the spheres." Plato taught it. Maximus Tyrius says that "the mere proper motion of the planets must create sounds, and as the planets move at regular intervals, these sounds must be harmonious." The Cyclopœdia Brittanica says, "the origin of musical sounds consists in the regular, periodic vibration of some surface in contact with the air, whereby motion is imparted to the air. The loudness or intensity of the note depends on the magnitude of the motion or pitch." The regular motions of the planets of our system, as well as those of known moving stars, such as Sirius, may well be accompanied by a rythmical sound arising from the ether waves thus set in motion. That we do not hear it, may be due to the density of our atmosphere, yet it may be none the less transmitted along the ether waves and heard by the inner ear of those whose sense is developed. Pythagoras was the first philosopher to suggest this idea, which is mentioned by Shakespear:

> "There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young eyed cherubims:
> *Such harmony is in immortal souls;*
> But while this muddy vesture of decay
> Doth grossly close it in, we cannot hear it."

He also speaks of it again in Pericles.

"Keppler's idea of the universe was essentially Pythagorean and Platonic. He thought that the planetary movements were related to musical intervals." (Cyclo. Brit.) Montaigne, Milton, Donne, Pope, Newton, Tycho-Brahe and others believed in the "music of the spheres." Faber beautifully attributed

it to the vibration caused by the shooting rays of light on their journey earthward :

> "Thou art fugitive splendors made vocal
> As they glanced from that shining sea."

All are agreed that the idea has come down to us from the earliest times.

Finally, if this resonance exists as the great undertone of nature, it is probable, natural and consistent that it should be a stepping stone towards reaching Spirit, since harmony and accord are vitally necessary to our progress in either the physical or the psychical world. The effect of harmonious sound on the moral nature of man has received much scientific attention in relation to its influence over the insane. The Rev. R. H. Haweis speaks of it in "Music and Morals," as "the much neglected study of Musical Psychology." His remarks are greatly to our present point. "What has Nature done for the musician? She has given him sound. * * Thoughts are but wandering spirits that depend for their vitality upon the magnetic current of feeling. * * * Emotion is often weakened by association with thought, whereas thoughts are always strengthened by emotion. I have endeavored to * * * to show that there is a region of abstract emotion in human nature; * * * * that, this region of emotion consisted of infinite varieties of mental temperature that upon these temperatures or atmospheres of the soul depended the degree, and often the kind of actions of which at different times we were capable. * * Who will deny that the experience of such soul-atmospheres must leave a definite impress upon the character? * * * But if, as we have maintained, music has the power of actually creating and manipulating these mental atmospheres, what vast capacities, for good or evil must music possess! * * * The Bible itself pays a tribute to the emotional effect and power of changing the soul's atmosphere possessed by even such a primitive instrument as David's Harp. "When the evil Spirit from God was upon Saul, then David took an harp, and played with his hand. So Saul was refreshed, and was well, and the evil Spirit departed from him." (1 Sam. xvi, 23.) I have no doubt whatever that the acknowledged influence of music over the insane might be far more extensively used; indeed if applied judiciously to a disorganized mind, it might be as powerful an agent as galvanism in restoring healthy and pleasurable activity to the emotional regions. Who can deny then, if such a mysterious command as this is possessed by music over the realm of abstract emotion, that music itself must be held responsible for the manner in which it deals with that realm, and the kind of succession, proportion and degrees of the various emotional atmospheres it has the power of generating.

Testimony upon these various points might be multiplied, but is not the above sufficient to indicate a possibility at least that these "Singing Silences" are closely allied to "Nada Brahma," the omnipresent sound, the vibration caused perhaps by the speeding of Light, (which is the first Divine Thought,) from the Central Sun, and in the mighty harmony of its coming, awakening and vivifying all things?

> "I guess, by the stir of this music
> What raptures in heaven can be,
> Where the sound is Thy marvellous stillness,
> And the music is light out of Thee."

JULIUS.

ON THE SOUL OF MAN.

BEING THE REPLIES TO TWO OUT OF FORTY QUESTIONS, BY *Jacob Behmen*, IN THE YEAR 1620. FROM THE TRANSLATION MADE IN 1647.

TO THE EIGHTH QUESTION:

After what manner doth the soule come into the Body of Man?

MY BELOVED FRIEND: I understand this question to be meant concerning its propagation; for Moses telleth you how it came into Adam, and we have declared that before; but if you ask concerning its propagation, how it cometh into a childe in the mother's wombe, we must put on another habit.

2. You know what is written in our third booke very punctually and at large, with many circumstances concerning its propagation; how Adam was created one Image, he was both man and woman before Eve; he had (within him) both Tincture of the Fire, and of the Water; that is soule and spirit; he should have brought his similitude out of himself, an image of himself, out of himself by his imagination and his owne Love, and that he was able to do without rending of the body.

3. For, as we have mentioned before, the soule had power to change the body into another forme, and so also it had power to bring forth a twig out of itself, according to its property, if Adam had stood out in the Triall.

4. But when he imagined according to the Omnipotence, and let in the spirit of this world into the soule, and the serpent into the Tincture, and tooke a longing in himself after the earthly fruite, to eate of evill and good, then also his Tincture conceived such an image as was half earthly; viz: a monster, into which also the Turba (the gross lower elements), then instantly insinuated itself and sought the limit (that is, filled it as far as possible).

5. And so the noble image was found in the earthly, and then destruction and death began, and Adam could not bring forth, for his omnipotence was lost.

6. And should indeed have ever been lost, if the heart of God had not instantly turned itself with the word of promise, into Adam's soule ; which did so preserve it, that its image must perish and the soule must sinke downe with the heavenly body through death into the new life, where its spirit will be renewed againe.

7. And thus Adam in impotence fell asleep; and then the second creation began, for God tooke the Tincture of the Water, as a twig out of Adam's soule, and a rib out of Adam, and halfe of the crosse that was in Adam, and made a woman of them.

8. As you know that the woman hath the one halfe crosse in her head, and the man the other, for the spirit of the soule dwelleth in the head, in the braine, out of which spirit God hath taken a twig (*viz* : a childe out of the spirit of the soule of Adam) and hath given it to the woman.

9. And hath given the tincture of the water to her, that she should not bring forth Devills, and the man hath the tincture of fire, *viz:* the true Originall of Life.

10. And therefore the woman hath gotten the matrix, *viz:* the tincture of Venus, and the man hath the tincture of fire: understand, the woman hath the tincture of Light, which cannot awaken Life—the Life ariseth in the tincture of fire.

11. And so it cannot be otherwise now, but that they must propagate as beasts doe, in two seeds: the man soweth soule, and the woman soweth spirit; and being sowne in an earthly field, it is also brought forth after the manner of all beasts.

12. Yet nevertheless all the three principles are in the seed, but the inward cannot be knowne by the outward, for in the seed the soule is not living: but when the two tinctures are brought together, then it is a whole essence: for the soule is essentiall in the seed, and in the conception becometh substantiall.

13. For so soon as the fire is struck upon by Vulcan, the soule is wholly perfect in the essence and the spirit goeth instantly out of the soule into the tincture, and attracteth the outward dominion to itself, *viz:* the Starres together with the Aire.

14. And then it is an eternall childe, and hath the corruptible spirit also with the *Turba* cleaving to it, which Adam tooke in by his imagination.

15. Then instantly the Turba seeketh the limit in the spirit of this world, and will enter into the limit, and so soone as the soule hath its life,

the body is old enough to die: and thus, many a soule perisheth in the Essence,[1] while it is in the sulphur in the seed.

16. But that you may perceive that the man hath the tincture of the fire, and the woman the tincture of the light in the water, *viz:* the tincture of Venus; you must observe the eager imagination of both towards one another: for the seed in the essence eagerly seeketh the life, the masculine in the woman in Venus, and the feminine in the fire, in the originall of life in the man: as we have very cleerly demonstrated in the third Booke, and therefore we refer the reader thither.

17. And we answer here, that soule cometh not at all into the body, or is breathed into it from without, but the three principles have each of them its own artificer: one worketh with fire in the centre, and the other maketh tincture and water, and the third maketh the earthly *Mysterium Magnum.*[2]

18. And yet it (soule) is not any new thing, but the seed of man and woman, and is onely conceived in the mixture, and so onely a twig groweth out of the tree.[3]

TO THE ELEVENTH QUESTION:

How and where is it seated in Man?

A thing which is unsearchable, and yet seeketh and maketh a ground in itself; that hath its originall, and seat in its first conception, where it conceiveth itself in itself: therein is its limit, *viz:* in the most innermost, and it goeth forth out of itself, and seeketh forward, where then it always maketh one glasse according to the other, untill it finds the first again, *viz:* the unsearchable limit.

2. Thus also is the soule, it is in God conceived in the heart, and the word which conceived it was in the heart, *viz:* in the centre; and so it continueth in the figure and in the seat, as it was comprehended by the *fiat;* and so it is still at this day.

3. It dwelleth in three principles: but the heart is its originall; it is the inward fire in the heart, in the inward blood of the heart; and the spirit of it which hath a glance from the fire is in the tincture: for it is cloathed with the tincture, and burneth in the heart.

4. And the spirit moveth upon the heart in the bosom of the heart, where both principles part themselves, and it burneth in the tincture in a brimstony light: and diffuseth itself abroad into all the members of the whole body: for the tincture goeth through all the members.

1 This is also an ancient Hindu doctrine laid down in secret books.—[Ed.]

2 See his *Clavis*, written in 1624.—[Ed.]

3 It is important to remember that Behmen gave the name spirit to the lower soul and *soul* with him meant what we call *spirit*.—[Ed.]

5. But the true Firesmith in the centre—master workman—sitteth in the heart, and governeth with the spirit in the head where it hath its counsell house, *viz:* the mind and senses, also the five chief counsellors, *viz:* the five senses, which arise from the five spirits of understanding, as we have declared in our third booke; and in our second, and in our first.[1]

6. The soule is indeed seated in the inward principle, but it moveth even in the outward, *viz:* in the starres and elements, and if it be not an ape, and suffer itself to be captivated, it hath power enough to rule them, and if the soule plungeth itself into God, the outward must be obedient to it.

7. And if it cometh againe into the outward, riding upon the chariot of the bride, and so have the Holy Ghost for an assistant, no assault of the Devill is of any consequence, it destroyeth his nest, and driveth him out, and he must stand in scorne and shame.

8. And this is our answer to this question; but it must not be so understood as that if a man be beheaded, and so his blood gush out and the outward life perishes, this reacheth the soule and killeth that; no, it loseth one principle indeed thereby, but not even the essence of that principle, for that essence followeth it in the tincture, in the spirit, as a shadow.

9. For the outward essence reacheth not the inward in the soule, but onely by the imagination; there is nothing else in this world, no fire, nor sword, that can touch the soule, or put it to death,[2] but onely the imagination; that is its poyson.

10. For it originally proceeded from the imagination, and remaineth in it eternally.

Living the Higher Life.

[*Concluded from July Number.*]

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. This second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent[3] of their near relatives and renounced "pleasures" and material prosperity (money making, etc.).

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1 *Threefold life; Three principles*; and *Aurora.*

2 See *Bagavad-Gita.*—[Ed.]

3 "Full consent" including the consent of all their various consciousnesses. If the Patin or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom the defects of no family could affect. Long before their admission into this order, they had, by fulfilling family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kannikas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life, were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers, to study every word and the whole of this paper (if it deserves to be so called) and not tear it piece-meal or interpret passages and phrases in it, as they please. I must add, that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.,) also to get rid of *the same* defects and strengthen in themselves *the same* good qualities—so that you might be born again and again in the same family." "Patriotism" is used in a similar manner; and the article "Elixir of Life" (see *Theosophist*) should be read in the light of this paper.

The question is asked, "Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer's story?"

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occulist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form

according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties,* and according to the manner in which the sevenfold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties, the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon's sister, who was not undergoing probation, and why in the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela's or occultist's attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the "uphill path." The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the ~~of the~~ necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

Musings on the True Theosophist's Path.

"The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thee" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosoph will wait for nothing of the sort, either before teaching: or what is first needful, learning. It would perhaps, be agreeable, but if the Divine

Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men, who have not penetrated so far." Know then oh, man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, oh, man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame or wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation." AMERICAN MYSTIC.

REVIEWS AND NOTES.

THEOSOPHY IN THE PRESS.—A great many articles, both editorial and otherwise, have within the past few months appeared in the daily papers, the most of them full of misstatements mixed with ignorance of not only Theosophy, but also of many things well known in literature. One paper devoted two columns to the subject, and the editor called them thorough and accurate, yet we find in it the mind cure treated as Theosophy, and then all the cranky

notions the writer could rake up in New York and Boston are called "Buddhist bosh."

But some Theosophists have been guilty of ventilating in the papers the statement that Theosophy is *astralism*, that is to say, that the object of the Society is to induce people to go into the study and practice of spirit raising, cultivating the abnormal faculties, of clairvoyance and the like, ignoring entirely the prime object, real end, aim and *raison d'etre* of the movement—universal brotherhood and ethical teaching. In fact, we make bold to assert, from our own knowledge and from written documents, that the Mahatmas, who started the Society, and stand behind it now, are distinctly opposed to making prominent these phenomenal leanings, this hunting after clairvoyance and astral bodies, and that they have so declared most unmistakeably, stating their wish and advice to be, that "*the Society should prosper on its ethical, philosophical and moral worth alone.*"

Theosophists should haste to see that this false impression created at large, that it is a dangerous study, or that it is in any way dangerous, or that we conceal our reasons for what we are doing, is done away with. There is proof enough to their hand. India has nearly 120 branches, all studying freely and openly how best to purify their own lives, while they bring to others a knowledge of right doctrine. America has a dozen branches, nearly all of which know that the impressions referred to are ridiculous. If one or two persons in the Society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias.

But at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another a supertitious dread of the thing; which ever of those may happen to obtain, they would be equally well pleased.

Let Theosophists attend to this, and let them not forget, that the only authoritative statement of what are the ends and objects of the Society, is contained in those printed in its by-laws. No amount of assertion to the contrary by any officer or member can change that declaration.

"Last Words" of Moncure D. Conway.—We do not refer to a book, but to an article written by Mr. Conway in the *Forum* upon the subject of Theosophy. He declares to those who are honored by his personal acquaintance, that that article is really "the *last word* to be said on the subject," and he desires all people to read it, so that their delusions may be dispelled. In this he is wise, because certain delusions held by some people would be at once dispelled upon reading his lucubrations.

Mr. Conway has been excessively bitter against Theosophy ever since

he went to the headquarters in Madras, and was well treated and entertained by the unsuspecting Theosophists there. Almost in the same hour that he was being housed and fed there, he was writing to the *Glasgow Herald*—he had not yet got into the *Forum*—an article abusing those who extended to him their hospitality. He had been there but a few hours, and so great was his penetration, that in that short time, he had succeeded, as he said, in unravelling the whole mystery, in pricking the bubble. But how he grew so wise in such short space, we do not know. His solution was and is, that Madame Blavatsky produced Mahatmas, Aryan literature, Sanscrit language, Astral bodies and all the rest, by means of a curious thing called "glamour," which is vulgarly called "pulling the wool." But Conway gives a little more power to this glamour than the vulgar phrase, for he ascribes to it some power over the imagination. He does not say how we are to know whether or not his own perceptions were "glamoured"; for he has the hardihood to assert that Madame Blavatsky, the arch conspirator, was fool enough to unburden her heart to him, a decaying English divine, and to weakly confess upon a mere plain interrogation put by him, that "it is all glamours." For our part, we are led to believe, from certain information and after having, subsequent to Mr. Conway's return to London, conversed with him, that the "glamour" used on the occasion, was so powerful as to affect Mr. Conway's perception to such an extent, that he is willing to accuse himself of such a foolish thing as trying to make us believe that Blavatsky made a full confession *to him*. It is really "all glamours"; but after all, the *Forum* is not a bad sort of a magazine for Theosophy to get into, even through the instrumentality of this "glamoured" clergyman.

However, as Theosophy sometimes has prophets, we hope and trust, that his own entitlement of his thoughts on the subject may not be fateful, and not be his "last words."

SINNETT.—In our July issue a printer's error gave the wrong title to Mr. Sinnett's new book. It is called "*United*" and not *Union*, as was printed in July.

THEOSOPHICAL ACTIVITIES.

NEW YORK: THE ARYAN THEOSOPHICAL SOCIETY continues to publish its short Abridgement of Discussions, which are circulated to all Branches, and have met with commendation.

At a recent meeting Mr. C. H. A. Bjerregaard lectured on mysticism, showing how much the world is indebted to its mystics. Mr. Bjerregaard promises the Society further lectures in the Fall.

THE ROCHESTER CONVENTION was held July 4th, 1886, at Mrs. Cable's house in Rochester. Delegates attended from fourteen Branches, and en-

thusiastic meetings were held July 4th and 5th. The report of the Secretary showed a gain in Branches, of over 100 per cent. since July, 1885.

Important orders were received from India, being the resolutions of a council meeting held in Adyar, at which it was resolved that American Theosophical Branches shall form into a general American Council, similar and subject to the parent body, and thus being democratic and more like a brotherhood. Arrangements were made for carrying these orders into full effect, and soon, perhaps, we will have another convention.

Rochester Branch.—This Branch held a public meeting near the end of July, which was duly advertised, and well attended by intelligent people. Mr. E. Sasseville, of that Branch, read a paper on *Re-incarnation*, and Mrs. Cables addressed the meeting on the *Inner Life of Man.* This is really the first public Theosophical meeting we have had in America, and marks an era. Strangely too, it occurred in Rochester, where the spiritual rappings first were heard. The members who got it up and carried it out are not those who have become the most famous, but are a band of devoted souls who believe in the cause and are willing to let it be known. It is through such people always that the most work is accomplished for the progression of any cause.

The Psychical Research Societies of London and America.—The London society some time ago had a long report made by one of its members, a Mr. Hodgson, in which the Theosophical Society is attacked, and Mme. Blavatsky is branded as the greatest impostor of modern times. By many weak people who swear by authority, and who do not rely upon their own judgment, this report has been accepted as final, and has prevented them from giving any further attention to the study of either Theosophy or Aryan literature. We are not sorry for the Society, but commiserate those who, thus deluded, have lost a golden opportunity. The cause of theosophy does not depend, however, upon them, and still flourishes in every land.

In the *Religio Philosophical Journal* a long letter is printed, signed "F. T. S." in which the Psychical Research Society of America is given a warning. The writer specifies his charges in the name of theosophists, to be as follows:

"Preferring the general charge that you are not what you pretend to be, we specify:

1. That you know nothing of psychic science.
2. That you do not know how to conduct psychic research.
3. That you do not know what it is that you are in search of.
4. That you would not know a psychic result to be such if you reached it.
5. That you do not know how to judge the evidence upon which psychic phenomena rests.
6. That you do not know of anything really worth investigating in psychic science.

7. That you do not know how to learn and do not really want to be taught.

And yet you are pleased to style yourselves 'The American Society for Psychical Research.' We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thousands who have reached that goal toward which you have resolutely turned your backs. In discussing the charges which we bring against you, we shall take occasion to show you that you are not in the line of psychic evolution, but surely tending in the opposite direction. If you do not heed our warning, if you do not desist and turn to the rightabout before it is too late, every hope that you entertain will be frustrated, your every endeavor will yield you shame and confusion, your goal will prove to be the pillory of public opinion, and your first real lesson in psychic science will have been learned when pyschic research into your own souls shows you what it is to be made a laughing-stock."

He then goes on to catechise the Society with a long list of questions directed to showing that they never studied psychical science, that they do not know even the rudiments of the simplest phenomenon, to all of which questions the answer must be "No."

As this letter applies just as well to the London Society, we hope it will be read by those who are interested. The London gentlemen went so far as to accept the conclusions of an investigator who got all his *facts* second-handed, and who could not possibly have had the real evidence. Among other things he says that the editor of this Magazine went to India to investigate "but was not allowed to see the (famous) shrine." This statement was false, and merely the result of the ignorance of Mr. Hodgson, for we not only saw the shrine, but after seeing everything, ordered it closed up from the prejudiced prying eyes and steel jimmies of Englishmen who came afterwards, and the very drawing of the premises used by Mr. Hodgson in his report, after being falsified, was made by the editor of this Magazine.

From study let a man proceed to meditation, and from meditation to study; by perfection in both, the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.—*Vishnu Purana.*

Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation can see the pure God.—*Upanishads.* Only the pure in heart shall see God.—*Jesus.*

"Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!"—*Saman and Yagur Vedas, and Brih. Upan.*

The small, old path stretching far away, has been found by me. On it sages who know Brahman move on to the heavenly place, and thence higher on, entirely free.—*Yajnavalkya.*

OM.